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CONTENTS

	PAGE
PREFACE	vii
INTRODUCTION	ix
PART I.—WORKS BY BERGSON	i
PART II.—WORKS ABOUT BERGSON	16
INDEX	53

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PREFACE

The purpose of the present bibliography is to show the widespread and varied interest in Professor Bergson's philosophy, and completeness rather than selection has therefore been the aim of the compilers. No attempt has been made to list the newspaper literature of the subject, and short book reviews have generally been omitted, but all other literature, either book or periodical, which has come to the compilers' attention has been included. Titles which have been included without examination are starred. The bibliography includes 90 books and articles by Professor Bergson (including translations of his works) and 417 books and articles about him. These 417 items represent 11 different languages divided as follows:—French 170, English 159, German 40, Italian 19, Polish 5, Dutch 3, Spanish 3, Roumanian 2, Swedish 2, Russian 2, Hungarian 1. Translations of Professor Bergson's principal works are now available in many languages. So far the one most widely translated is *L'Introduction à la Métaphysique* which is now accessible in the English, German, Italian, Swedish, Hungarian, Polish, and Russian languages.

The bibliography has been compiled by members of the staff of the University Library under the direction of Miss Isadore G. Mudge, the Reference Librarian, but thanks for special services are due to many outside the library staff who have given valuable aid. Acknowledgment of such indebtedness is due especially to Professor John Dewey for the Introduction to the present volume, to Professor Wendell T. Bush for the descriptive and critical notes included in Part I, to Mrs. E. M. Sait for the preparation of a preliminary list for Part I, to Dr. Benjamin

Rand of Harvard University for criticism of the preliminary bibliography and for the suggestion of additional titles, to Dr. Lars Aksel Anderson, Librarian of the University of Upsala, for information about Swedish titles, and to Dr. Richard Fick, Director of the Prussian Gesamt-Katalog, for information about German translations.

W. DAWSON JOHNSTON,
University Librarian.

INTRODUCTION

Henri Bergson's books are fortunately now accessible to the public in an English dress. For this reason and because it seems desirable to have Professor Bergson speak for himself as to his fundamental doctrines, no synopses of the books are given in the following pages. A few words—derived as far as possible from Mr. Bergson himself—are, however, prefixed regarding the more general features of his philosophy. And first as to Intuition, an idea that plays, as everybody knows, a large rôle in his conception of philosophic method. It happens that in English thought the associations that cluster about the word are mainly derived from Platonic transcendentalism, and from the theories of the Scotch School and the super-scientific, regarding an organ of knowledge that is independent of experience and superior to the sciences. These associations with the *a priori* are quite foreign to the use of the term in the Bergsonian philosophy; and no one has deprecated their introduction into it more vigorously than Professor Bergson himself. He has said: "The method that I propose does not consist in extracting from reality a simple concept in order that it may then be submitted to dialectic elaboration. On the contrary, my method demands uninterrupted contact with reality. It consists in following reality in all its sinuosities. It demands that our faculties of observation even stretch themselves at times to surpass themselves. It is made of corrections, retouchings, gradual complications. It aspires to constitute metaphysics as certain and as universally recognized as any of the other sciences." And again he has said: "Let us accept science in all its concrete complexity; then let us recom-

mence, with this new science as its material, a task like that which ancient metaphysicians undertook with the simpler science of their day. We must break the mathematical framework, take account of biological, psychological and sociological sciences, and upon this larger base erect a metaphysics capable of going higher and higher by means of the continuous, progressive and organized effort of all philosophers who are associated in the same respect for experience."

Again he says: "I have never claimed that intelligence should be replaced by something else, or that instinct should be preferred to it. I have simply tried to show that when we leave the realm of mathematical and physical objects to enter that of life and consciousness, we need to appeal to a certain sense of life that encroaches upon pure understanding and that has its origin in the same vital impetus as instinct—although, strictly speaking, instinct is something wholly different." Finally: "There is nothing mysterious in this faculty. Every one of us has had occasion to exercise it to a certain extent. Any one of us, for example, who has attempted literary composition, knows that after the subject has long been studied, materials collected and notes made, something is still needed to set up the work of composition itself; namely, an effort, often quite painful, to place ourselves at the very heart of the subject, to seek there, as deeply as possible, an impulse after which we need only let ourselves go. . . . Metaphysical intuition seems to be something of the same kind. The sum of observations and experiments gathered together by physical science corresponds in metaphysics to the documents and notes of literary composition. We do not secure an intuition of reality—that is, *an intellectual sympathy with the most intimate part of it*—unless we have won its confidence by long companionship with its outer manifestations."

Turning from method to subject-matter, the following passage seems to be highly significant for an understanding of Bergson's treatment of the two problems which form the themes of his *Matter and Memory* and his *Creative Evolution*—a passage com-

posed, it should be added, in 1901, namely, after the publication of the former book and considerably prior to the appearance of the latter: "I cannot envisage general evolution and the progress of life in the totality of the organic world, the coordination and subordination of vital organs to one another in a single living being, the relations which physiology and psychology seem to have established between cerebral activity and thought in man, without arriving at the conclusion that life is an immense effort put forth by thought to obtain from matter something that matter is unwilling to give. Matter is inert; it is the seat of necessity; it proceeds mechanically. It seems as if thought seeks to profit by this mechanical attitude of matter, to utilize it for *actions*; and thus to convert into contingent movements in space and unforeseeable events in time all the creative energy that thought carries within itself—at least all that is capable of being brought into play and externalized. Cunningly and laboriously it piles complication on complication in order to make liberty out of necessity, to arrange a matter so subtle, so mobile, that, by a veritable physical paradox and grace to an effort which can not long endure, liberty may hold itself in equilibrium on this very mobility. But thought is caught in the net. The vortex upon which it has placed itself seizes and holds it. It becomes a prisoner of the mechanisms which it has climbed. Automatism captures it, and by an inevitable forgetfulness of the end that it had set for itself, life, which should be only a means for a higher end, consumes itself in the effort at simple self-conservation. From the humblest of organic beings to the higher vertebrates which just antecede man we are watching an endeavor always missing success, always reundertaken with an increasingly wise art. Man has triumphed—but with difficulty and so partially that it needs only a moment of relaxation or inattention for automatism to recapture him. Nevertheless he has triumphed, thanks to that marvellous mechanism, the human brain. The superiority of this instrument seems to me to depend wholly upon the indefinite latitude it permits of surmounting the mechan-

isms that have given pause to other animals. It forms, not once for all but continuously, motor habitudes whose exercise it delegates to lower centres. . . . In a general way, the superiority of our brain resides in the power of liberation which it gives us in regard to bodily automatisms through permitting us incessantly to form new habits which absorb old ones or hold them in subordination. In this sense there is nothing to be found in the brain corresponding to the operation of thought in its strict sense. Nevertheless it is the brain that has rendered human thought possible. Without it the higher powers of thought could not turn toward the material world without being captured by automatism and drowned in unconsciousness."

No one needs to be told how thoroughly Professor Bergson has exemplified in his own method of thinking and writing the intellectual sympathy which he has so well described—how after gathering together and absorbing all available scientific material he has found a point of synoptic vision from which to envisage the multiplicity of details. Nor does any one who has followed the development of contemporary philosophy need to be reminded that in so doing Professor Bergson has, in his successive books, placed in a new light the old and oft shop-worn questions of the nature of human intelligence, its relation to the brain and to matter and to evolution. Perhaps only the more professional students of philosophy can adequately realize the debt under which he has placed all workers in this field by centering attention in such an illuminating and rewarding way upon the nature of time, and the fundamental character of the problem of time for theories of reality, of mental life, of freedom and evolution. No philosophic problem will ever exhibit just the same face and aspect that it presented before Professor Bergson invited us to look at it in its connexions with duration as a real and fundamental fact.

It is the object of the following bibliographical pages to help to bring an even wider audience in touch with the vital influences that radiate from Professor Bergson's thought. They should facilitate

a more intelligent understanding of his lectures, and enable those interested to follow up, by more leisurely reading, the desire for further knowledge that will spring from them. It has been my privilege, in these prefatory words, to indicate the place of this Bibliography in the intellectual and personal welcome that Columbia University in general and its Department of Philosophy in particular extends to our colleague for the time being, Professor Henri Bergson.

JOHN DEWEY.

Columbia University,
December 12, 1912.

PART I

WORKS BY BERGSON

Arranged chronologically by date of first publication except that translations are placed immediately after the original work. Titles marked with an (*) represent material which has not been seen by the compilers

La spécialité. Discours prononcé par M. Bergson . . . à la distribution des prix du Lycée d'Angers, le 3 août 1882. Angers, Imprimerie Lachèse et Dolbeau, 1882. 16 p.* 1

Extraits de Lucrèce: avec une commentaire des notes et une étude sur la poésie, la philosophie, la physique, le texte et la langue de Lucrèce. Paris, Delagrave, 1884. 159 p. 2
Eighth Edition [1912].

De la simulation inconsciente dans l'état d'hypnotisme. *Revue philosophique*, 22: 525-31, November 1886. 3

The hypnotised subject, unable to disobey instructions, resorts to any possible device in order to obey, with the result that he seems expert in deception, but the deception is unconscious.

Quid Aristoteles de loco senserit. Paris, Félix Alcan, 1889. 82 p.* Thesis, Université de Paris, Faculté des Lettres, 1889-90. 3a

Essai sur les données immédiates de la conscience. Paris, Félix Alcan, 1889. viii, 185 p. 4
Seventh edition, 1909.

TRANSLATIONS

Time and free will. An essay on the immediate data of consciousness. Authorized translation by F. L. Pogson.

London, Swan Sonnenschein & co., Ltd.; New York, The Macmillan co., 1910. xxiii, 252 p. (Library of philosophy). 5

Second edition, 1912.

Zeit und freiheit. Eine abhandlungen über die unmittelbaren bewusstseinstatsachen. Berechtigte übersetzung. Jena, E. Diederichs, 1911. 189 p.* 6

Vremîa i svoboda voli. S prilozheniem traktata togo zhe avtora Vvedenie v metafiziku. [Trans. by S. Hessen and M. Grünwald.] St. Petersburg, Russkaia mysl', 1912. 238 p.* 6a

REVIEWS

OF THE ORIGINAL WORK

Rivista italiana di filosofia, 5: 248-49, March 1890 (Luigi Ferri); *Revue philosophique*, 29: 519-38, May 1890 (L. Lévy-Bruhl); *Revue critique*, n. s., 30: 517-19, 29 December 1890 (Lucien Herr); *Mind*, 15: 292-93, April 1890 (T. Whittaker); *Speaker* (London), 1: 520, 10 May 1890 (G. F. Stout); *Année philosophique*, 1890, 227-28, 1891.

OF THE ENGLISH TRANSLATION

Spectator, 105: 465-66, 24 September 1910; *Saturday review*, 110: 430, 1 October 1910; *Athenaeum*, 2: 483-84, 22 October 1910; *Nation* (N. Y.), 91: 499-500, 24 November 1910; *Current literature*, 50: 518-20, May 1911; *Mind*, n. s., 20: 357-78, July 1911 (David Balsillie); *Hibbert journal*, 9: 895-907, July 1911 (J. H. Muirhead); *New York Times review of books*, 16: 503, 20 August 1911; *Outlook* (N. Y.), 99: 819-26, 2 December 1911 (Theodore Roosevelt); *Church quarterly review*, 74: 126-42, April 1912 (William Brown).

Le bon sens et les études classiques. Discours prononcé à la distribution des prix du Concours général des lycées et collèges, 1895. Distribution des prix du Concours général, Paris, Delalain. 1895.* 7

Mémoire et reconnaissance. *Revue philosophique*, 41: 225-48, 30-99, March-April 1896.

Republished in *Matière et mémoire*. 8

erception et matière. *Revue de métaphysique et de morale*,
4:257-77, May 1896. 9

Republished in *Matière et mémoire*.

Matière et mémoire: essai sur la relation du corps avec l'esprit.
Paris, Félix Alcan, 1896. iii, 279 p. 10
Sixth edition, 1910.

TRANSLATIONS

Materie und gedächtnis. Essays zur beziehung zwischen
körper und geist. Autorisierte u.v. verfasser selbst durch-
gesehene übertragung, m. einföhrung von W. Windelband.
Jena, E. Diederichs, 1908. xvi, 264 p.* 11

Matter and memory. Authorized translation by Nancy
Margaret Paul and W. Scott Palmer. London, Swan
Sonnenschein & co.; New York, The Macmillan co., 1911.
xx, 359 p. (Library of philosophy.) 12

REVIEWS

OF THE ORIGINAL WORK

Revue de métaphysique, 5:353-89, May 1897 (Victor Delbos); *Année
philosophique*, 1896, 7:190-92, 1897 (F. Pillon); *Revue philosophique*, 44:
183-99, August 1897 (Gustave Belot); *Mind*, 12: 572-73, October 1897
(S. Alexander); *Zeitschrift für philosophie*, n. s., 113:295-99, December
1898 (Th. Ziehen); *Revue de métaphysique*, 10:225-43.

OF THE GERMAN TRANSLATION

Archiv für die gesamte psychologie (Literaturbericht), 15:13-15, 1909 (F.
Braun); *Zeitschrift für psychologie*, 56:126-29, May 1910 (Richard
Müller-Freienfels); *Literarisches centralblatt für Deutschland*, 61:917-18,
9 July 1910; *Vierteljahrsschrift für wissenschaftliche philosophie*, 34:353-57,
September 1910 (Richard Fritzsche); *Allgemeine literaturblatt*, p. 298,
1910 (A. Müller); *Zeitschrift für pathopsychologie*, 1: 603-39, 1912.

OF THE ENGLISH TRANSLATION

Current literature, 50:518-20, May 1911; *Spectator*, 106:689-90, 6 May
1911; *Nation (N. Y.)*, 92:648-49, 29 June 1911; *Hibbert journal*, 9:
895-907, July 1911 (J. H. Muirhead); *New York Times review of books*,
16:503, 20 August 1911; *International journal of ethics*, 22:101-07,
October 1911 (A. E. Taylor); *Church quarterly review*, 74:126-42, April
1912 (W. Brown).

- Revue critique:** Principes de métaphysique et de psychologie, par Paul Janet. *Revue philosophique*, 44: 525-51, November 1897. 13
- Le rire.** *Revue de Paris*, 1: 512-44, 759-90, 2: 146-79, 1-15 February-1 March 1900. 14
- Le rire:** essai sur la signification du comique. Paris, Félix Alcan, 1900. vii, 204 p. 15
First published in the *Revue de Paris*, 1: 512-44, 759-90; 2: 146-79, February-March 1900.
Seventh edition, 1911.

TRANSLATIONS

- Śmiech.** Studium o komicie. *Wiedza i życie; zagadnienia z prądu współczesnego w dziedzinie wiedzy, sztuki i życia społecznego*. ser. 2, vol. 11, 1902.* 15a
- Skrattet.** En undersökning av komikens väsen. Till svenska av Algot Ruhe. Stockholm, 1910. 172 p.* 16
- Laughter.** An essay on the meaning of the comic. Authorized translation by Cloudesley Brereton and Fred. Rothwell. New York, The Macmillan co., 1911. vii, 200 p. 17

REVIEWS

OF THE ORIGINAL WORK

Wiener Zeitung no. 158, 1900; *Deutsche Literaturzeitung*, 22: 13-14, 5 January 1901; *Psychological review*, 8: 98-99, January 1901 (J. H. Tufts); *Année philosophique*, 1900, 11: 135-38, 1901 (F. Pillon); *Revue de métaphysique*, 9: 224-36, March 1901 (D. Parodi); *Zeitschrift für philosophie* n. s., 123: 215-16, 1903 (Ziehen); *Nation (London)*, 4: 348-49, 28 November 1908.

OF THE ENGLISH TRANSLATION

American journal of psychology, 23: 146-47, January 1912 (E. B. Titchener); *Living age*, 272: 315-17; *American journal of psychology*, 23: 342, April 1912; *Edinburgh review*, 215: 383-404, April 1912; *Journal of philosophy*, 9: 303-05, 23 May 1912 (H. M. Kallen); *North American review*, 195: 859-61, June 1912; *Dublin review*, 151: 181-84, July 1912.

Notes sur les origines psychologiques de notre croyance à la loi de causalité. *Bibliothèque du congrès international de philosophie*, 1900, p. 1-15. 18

Belief in the law of causality is based upon the co-ordination of our tactile impressions with our visual impressions. The continuity of visual into tactile impressions generates motor habits which are tendencies to action. The paper was read at the International Congress of Philosophy at Paris in 1900; for an abstract of it and of the discussion that followed it see the *Revue de métaphysique et de morale*, 8: 655-60, September 1900.

Le rêve. Conférence faite à l'Institut psychologique le 26 mars 1901. *Bulletin de l'Institut psychologique international*, 1: 103-22, May 1901; *Revue scientifique*, 4th series, 15: 705-13, June 1901. Reported in condensed form in the *Revue de philosophie*, 1: 486-89, April 1901. 19

The mechanism of dreams is like that of normal perceptions. There are sense impressions and memories that give them form and precision. But the sleeper, unlike the worker, is relaxed from the attitude of control. To sleep is to be indifferent, to attempt nothing.

Le parallélisme psycho-physique et la métaphysique positive. *Bulletin de la Société française de philosophie*, 1: 33-71, June 1901. 20

A discussion by members of the French Philosophical Society of M. Bergson's theses on the subject of psychophysical parallelism. An excellent introduction to what is most characteristic in M. Bergson's philosophy.

L'Effort intellectuel. *Revue philosophique*, 53: 1-27, January 1902. 21

An analysis of the mental characteristic of intellectual effort. In intellectual invention or creation there is at first the idea of something general and abstract, which has to be replaced by distinct images of detail. Real thinking is a movement back and forth between images and their meanings. In the movement from the plane of the schema to the plane of the concrete image there is a series of mental states in which various images try to occupy the schema or in which the schema progressively modifies itself into distinct images. The adaptation of schema to image and of image to schema may meet with resistance from either, and in proportion as this produces hesitation, there is the sense of obstacle and effort characteristic of intellectual endeavor.

La volonté. Discours prononcé à la distribution des prix du Lycée Voltaire, July 1902. Published in the account of the distribution of prizes. Imprimerie Quelquejeu, 1902.* 22

Rapport sur la fondation Carnot. *Séances et travaux de l'Académie des sciences morales et politiques* (Séance du 6 décembre 1902), 159:56-62, January 1903. 23

Introduction à la métaphysique. *Revue de métaphysique et de morale*, 11:1-36, January 1903. 24

Concepts are human instruments and, as dependable instruments, are necessarily static. Analysis operates upon what is fictitiously immutable and gives a partial and selected account of the facts. To know an object as it really is we must not substitute for it a composition of concepts but apprehend it in immediate intuition. Metaphysics, the disinterested curiosity about things *per se*, must use this method which alone can lay hold of what is fluctuating, elusive but genuine.

TRANSLATIONS

Einführung in die metaphysik. Autorisierte Übertragung v. M. Susmann. Jena, E. Diederichs, 1909. 58 p.* 25

La filosofia dell' intuizione: introduzione alla metafisica ed estratti di altre opere, a cura di Giovanni Papini. Lanciano, R. Carabba, 1908. 126 p.* 26

Introduction à la métaphysique. Ungar. v. B. Fogarasi, Budapest, Politzer, 1910. 41 p.* 27

Wstęp do metafizyki. Przełożył wstępem; poprzedził Kazimierz Bieszyński. Kraków, Gebethner, 1910. 104 p.* 27a

Intuition och intelligence. Inledning till metafysiken. Med ett förord af professor Axel Herrlin. Till svenska af Algot Ruhe. Stockholm, 1911.* 28

Время и свобода воли. С приложением трактата того же автора Введение в метафизику [trans. by S. Hessen and M. Grünwald]. St. Petersburg, Russkaja mysl', 1912. 238 p.* 28a

Introduction to metaphysics, translated by T. E. Hulme. Authorized edition revised by the author with additional material. New York, G. P. Putnam's Sons, 1912. 92 p. 29

- Introduction to a new philosophy.** Introduction à la métaphysique, [translated into English by Sidney Littman]. Boston, John W. Luce & co., 1912. 108 p. Portrait. 30
- La place et le caractère de la philosophie dans l'enseignement secondaire.** *Bulletin de la Société française de philosophie*, 3:25-55, February 1903. 31
- Rapport sur le concours pour le prix Halphen à décerner en 1903.** *Séances et travaux de l'Académie des sciences morales et politiques* (Séance du 4 juillet 1903), 160:540-544, September-October 1903. 32
- Rapport sur le concours pour le prix Halphen, à décerner en 1903.** *Mémoires de l'Académie des sciences morales et politiques* (Séance du 4 juillet 1903), 24:693-698, 1904. 34
- Vision de lueurs dans l'obscurité par les sensitifs.** *Bulletin de l'Institut général psychologique*, 4:30-31, January-February 1904. Discussion. 35
- Les radiations N.** *Bulletin de l'Institut général psychologique* (Séance du 28 décembre 1903), 4:25-32, January-February 1904. Discussion. 36
- Notice sur la vie et les œuvres de M. Félix Ravaisson-Mollien.** *Séances et travaux de l'Académie des sciences morales et politiques* (Séance des 20 et 27 février 1904), 161:673-708, 1904. 37
- Rapport sur la fondation Carnot.** *Mémoires de l'Académie des sciences morales et politiques* (Séance du 24 mai 1902), 24:351-358, 1904. 38
- Rapport sur un ouvrage de M. Mortet:** Notes sur le texte des "Institutiones" de Cassiodore, par M. Victor Mortet. *Séances et travaux de l'Académie des sciences morales et politiques* (Séance du 21 mai 1904), 162:485, 1 October 1904. 39

- Rapport sur un ouvrage de Ruskin: La Bible d'Amiens.** Préface et traduction de M. Marcel Proust. *Séances et travaux de l'Académie des sciences morales et politiques* (Séance du 28 mai 1904). 162: 491-92, October 1904. 40
- Esquisse d'un système de psychologie rationnelle, par Émile Lubac.** Paris, 1904. Préface de H. Bergson. 41
- Le parallogisme psycho-physiologique.** *Revue de métaphysique et de morale*, 12: 895-908, November 1904. 42
- For a report of the subsequent discussion see *idem* p. 1027-36. A lecture before the philosophical congress at Geneva, 1904.
- The thesis of psycho-physical parallelism is entirely metaphysical in origin and has descended directly from Cartesianism. It is the metaphysic of a science purely mathematical in form, of science as it was conceived in the time of Descartes. A given psychical state presumes a particular cerebral state, but the same cerebral state may correspond to several very different psychical states, those namely which would be translated into action by the same physical movements.
- Les courbes respiratoires pendant l'hypnose.** *Bulletin de l'Institut général psychologique*, 1904, 5: 155-164, March-April 1905. 43
- Esprit et matière.** *Bulletin de la Société française de philosophie* (Séance du 22 décembre, 1904), 5: 73-101, 1905. 44
- Discussion by Binet, Bergson and other members of the Society. Bergson, p. 94-99.
- Rapport sur un ouvrage de M. Ossip Lourié: Le bonheur et l'intelligence.** *Séances et travaux de l'Académie des sciences morales et politiques* (Séance du 1^{er} avril 1905), 164: 114, July 1905. 45
- Correspondence avec M. Gaston Rageot sur sa relation à W. James.** *Revue philosophique*, 60: 229-231, August 1905. 46
- Rapport sur le concours pour le prix Bordin (philosophie) à décerner en 1905: Maine de Biran.** *Séances et travaux de l'Académie des sciences morales et politiques* (Séance du 7 novembre 1905), 165: 152-162, January 1906. 47

Rapport sur un ouvrage de M. Jacques Bardoux: Essai d'une psychologie de l'Angleterre contemporaine: les crises belliqueuses. *Séances et travaux de l'Académie des sciences morales et politiques* (Séance du 10 février 1906), 165: 683-84, May 1906. 48

Rapport sur un ouvrage de M. G. H. Luquet: Idées générales de psychologie. *Séances et travaux de l'Académie des sciences morales et politiques* (Séance du 24 novembre 1906), 167: 425-6, 1907. 49

Rapport sur un ouvrage de M. Paul Gaultier (préface de M. Émile Boutroux): Le sens de l'art. *Séances et travaux de l'Académie des sciences morales et politiques* (Séance du 24 novembre 1906), 167: 425-6, March 1907. 50

L'Idée de néant. *Revue philosophique*, 62: 449-66, November 1906. 51

Republished as part of chapter iv of *L'Évolution créatrice*.

The idea of nothing is a pseudo idea and any problem based upon it is a pseudo problem. Thus the question, Why does anything exist? is not a legitimate question for philosophy.

Rapport sur le concours pour le prix Bordin, 1905, ayant pour sujet Maine de Biran. *Mémoires de l'Académie des sciences morales et politiques*, 25: 809-21, 1907. 52

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A reply to Félix Le Dantec's criticism of *Évolution créatrice*.

A propos de l'évolution de l'intelligence géométrique. *Revue de métaphysique et de morale*, 16:28-33, January 1908. 59

A reply to M. Borel. The following passage occurs: "Nowhere have I claimed that we should 'replace intelligence by something else' or prefer instinct to it. I have tried to show merely that when we leave the region of physical and mathematical objects to that of life and consciousness, we have to depend on a certain sense of living which has its origin in the same vital impulse that is the basis of instinct, although instinct, strictly speaking, is something quite different."

Sur l'influence de sa philosophie sur les élèves des lycées. *Bulletin de la Société française de philosophie*, 8:21-22, January 1908. 60

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Rapport sur un ouvrage de M. Georges Dwelshauvers: La synthèse mentale. *Séances et travaux de l'Académie des sciences morales et politiques* (Séance du 20 juin 1908), 170:623-4, November-December 1908. 68

Vocabulaire technique et critique de la philosophie. *Bulletin de la Société française de philosophie*, 8:331-33, 341, August 1908. 69

Contains a discussion by M. Bergson and others of the terms "immédiat" and "inconnaissable."

M. Bergson explains that with regard to the hypothesis that a state of mind reflects a cerebral phenomenon, and might have been different for a brain having a different chemical constitution: (1) he holds this view to be self-contradictory (see *Le Paralogisme psychologique*); (2) in so far as it is intelligible it is contradicted by the facts (*Matter and Memory*, ch. II and III): it implies a whole metaphysic whose sources it is easy to discover (*Creative Evolution*, ch. IV). The truth is that the rôle of the brain is to assure the perfect insertion of the mind in its present environment, through elimination of the useless. The constitution of the brain will explain in certain cases the absence of impressions, never their presence. It was one of the chief purposes of *Matter and Memory* and *Creative Evolution* to refute the claim that consciousness does not reach beyond the subjective and that the immediately given is peculiar to the individual. In the former it is shown that the objectivity of the material thing is immanent in the perception of it, taking this in its primitive and immediate form. In the latter it is shown that immediate intuition apprehends the essence of life as well as of matter.

Le souvenir du présent et la fausse reconnaissance. *Revue philosophique*, 66:561-93, December 1908. 70

An analysis and explanation of the phenomenon of "déjà vu." The memory image is contemporaneous with the perception. Every moment of life shows two faces, perception and memory. Why is the present not commonly experienced as both perceived and remembered? In general, the past recurs normally to consciousness only when it can aid in understanding the present or anticipating the future; it clarifies action. What

however, could be more useless for present action than memory of the present? Consciousness is intent upon the process of living. False recognition results from a temporary weakening of this attention to living. The relaxation permits consciousness to swerve from its natural direction and to notice what it has no interest in perceiving.

Rapport sur le concours pour le prix Le Dissex de Penanrun, 1907.

Mémoires de l'Académie des sciences morales et politiques,
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À propos d'un article de Mr. W. B. Pitkin intitulé *James and Bergson. Journal of philosophy, psychology, and scientific methods*, 7: 385-88, July 1910. 78

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measurement. The matter and life that fill the world are in us too. It pertains to philosophy to apprehend the process and becoming which is the life of things. Consciousness turns within and sounds the depths of her own being.

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Discussion of article in *Hibbert journal*, October, 1911.

INDEX

: References are to entry numbers not to page numbers.

- À propos d'un article de Mr. W. B. Pitkin*, 78
À propos de l'évolution de l'intelligence géométrique, 59
 Aimel, Georges, 171
 Alexander, S., 99
 Antoniadé, C., 172, 248
 Ardigo, Roberto, 173

 Babbitt, Irving, 371, 372
 Babynin, B., 292
 Baeumker, Cl., 373
 Baldwin, James Mark, 293
 Balfour, Arthur J., 294
 Balsillie, David, 295, 374
 Balthaser, Nicholas, 154
 Batault, Georges, 174
 Baylac, Jacques, 216
 Becher, Erich, 249
 Belot, Gustave, 87, 100
 Benda, Julien, 375
 Benrubi, Isaak, 250, 251
 Berrod, P., 378
 Berthelot, René, 155, 175
 Besse, Clement, 156
 Binet, A., 123
 Björkman, Edwin, 299, 300, 301
 Blacklock, W., 379
 Blum, Eugène, 134
 Blum, Jean, 149
 Bode, B. H., 176, 380
 Boer, T. J. de, 218
Bon sens et les études classiques, 7
 Bornhausen, K., 252
 Bosanquet, Bernard, 253, 302
 Boucaud, Charles, 135
 Bouglé, C., 219
 Bourdeau, J., 381
 Boyd, W., 157

 Braun, O., 220
 Brehier, Emile, 382
 Brown, William, 383
 Brunschvicg, Léon, 109, 140

 C., J., 115
 Calcagno, Alberto, 384
 Calderón, F. Garcia, 158
 Calkins, Mary Whiton, 385
 Cantecor, G., 130
 Carlile, William W., 386
 Carr, H. Wildon, 221, 254, 255, 303, 304, 387, 388, 389, 390
 Carus, Paul, 391
 Ceresole, P., 141
 Chaumeix, J. H. A., 177, 222, 256
 Chide, Alphonse, 178, 179, 223
Choix de textes, 82
 Cockerell, J. D. A., 305
 Coignet, C., 136, 306
 Constant, Léonard, 137
 Corbière, Charles, 257
 Couchoud, P. L., 124
Courbes respiratoires pendant l'hypnose, 43
 Coutourat, Louis, 95
Creative evolution, 55
 Crespi, A., 180
 Cristiani, Leon, 181

 Dauriac, Lionel, 110, 394
 David, J. W., 308a, 308b, 395
De la simulation inconsciente, 3
 Decoster, P., 182
 De Laguna, Theodore, 396
 Delbos, Victor, 101
 Delvolvé, 309
 Desaymard, Joseph, 310, 397
 Dewey, John, 398

Dienes, P., 258
 Dienes, V., 258
 Dolson, Grace Neal, 259, 399
Données immédiates de la conscience,
Essai sur les, 4
 Draghicesco, D., 311
 Driesch, Hans, 183
 Dumesnil, G., 400
 Duprat, E., 184
 Duprat, G. L., 159
 Durban, William, 401
 Dwelshauvers, Georges, 142, 160, 161,
 185, 402
Effort intellectuel, 21
Einführung in die metaphysik, 25
 Eister, Rudolf, 403
 Elliot, Hugh S. R., 404
 Eschbach, V., 260
Esprit et matière, 44
Essai sur les données immédiates de
la conscience, 5
Évolution créatrice, 54
Évolution créatrice (Reply to Le
 Dantec's criticism), 58
 Ewald, Oscar, 405
Extraits de Lucrèce, 2
 Farges, Albert, 224, 225, 226, 407
 Fawcett, Edward Douglas, 408
 Ferrar, W. J., 227
 Ferri, Luigi, 88
Filosofia dell' intuizione, introduzione
alla metafisica, 26
Filosofien och livet, 85
 Florence, Jean, 261
 Flournoy, Th., 312
 Fontana, Paul, 162
 Fouillée, Alfred, 96, 313, 314
 Fritzsche, Richard, 262
 Gagnebin, S., 409
 Gardiner, H. N., 97
 Garrigou-Lagrange, Fr., 228
 Gaultier, Jules de, 263
 Gaultier, Paul, 410, 411
 Gebert, K., 186
 Giessler, 125, 131
 Gillouin, René, 264, 315, 316, 317,
 412
 Goblot, E., 413
 Goetz, Philip Becker, 414

Goldstein, J., 229
 Goldstein, Julius, 265
 Gould, F. J., 318
 Grivet, Jules, 230, 319
 Grosse, Ernst, 116
 Gurewitsch, A., 132
 Guy-Grand, Georges, 415
 Hermann, E., 417
 Hermit of Prague, *pseud.*, 418
 Herr, Lucien, 89
 Heymans, 117
 Heymans, G., 419
 Hicks, G. Dawes, 320, 420
 Hocking, William Ernest, 421
 Hollard, A., 163
 Hookhan, George, 422, 423
 Hoppenot, Henri, 321
 Hulme, T. E., 231, 232
 Hunt, Harriet E., 424
 Husband, Mary Gilliland, 425
Idée de néant, 51
Inconscient dan la vie mentale, 75
Influence de la philosophie de M.
Bergson, 309, 311, 313, 332, 346,
 354, 412
Introduction à la métaphysique, 24
Introduction to a new philosophy, 30
Introduction to metaphysics, 29
Intuition och intelligence. Inledning
till metafysiken, 28
Intuition philosophique, 85
 Jacks, L. P., 322, 323
 Jacob, B., 106a
 Jacobson, Malte, 324
 Jacoby, Günther, 267, 427
 James, William, 233, 234, 268, 269
 James, W. *Pragmatisme. Intro-*
duction par H. Bergson, 81
 Janssens, Edgar, 164
 Jeannière, René, 270
 Johnson, F. H., 325
 Joël, K., 271
 Jourdain, Philip E. B., 429
 Jourdain, Bruno, 428
 Joussain, André, 272, 326, 327, 430,
 431
 Kallen, H. M., 273, 432
 Keperling, H. von, 187
 Kodis, J., 188, 235

Kroner, Richard, 274

Lalande, André, 150, 189

Lánczi, E., 275

Landormy, P., 118

Landquist, 328, 329

Lasserre, Pierre, 330

Lasson, Adolf, 276

Laughter, 17

Lechallas, G., 90, 102.

Leclère, Albert, 126, 236

Le Dantec, Félix, 165, 190, 276a, 435

Legendre, Maurice, 191, 332

Leighton, J. A., 277

Lenoble, 192

Lenoble, E., 436

LeRoy, Edouard, 111, 437, 438, 439

Levi, Adolfo, 144, 333

Lévy-Bruhl, L., 91

Libley, Melancthon, F., 440

Life and consciousness, 83

Lindsay, Alexander Dunlap, 334

Lippmann, Walter, 441, 442

Lodge, Sir Oliver, 443, 444

Loveday, T., 193

Lovejoy, A. O., 237, 335, 445

Low, Sidney, 446

Lucrèce, Extraits de, 2

Luquet, G. H., 151

Lux, Jacques, 152

McCabe, Joseph, 336

MacDonald, M. S., 127

McDougall, William, 337

McGilvary, Evander B., 447

Marcel, Gabriel, 448

Margerie, Amedil de, 103

Maritain, Jacques, 338, 449

Martin, S. A., 450

Masci, Filippo, 108

Mason, J. W. T., 339

Materie und gedächtnis, 11

Matière et mémoire, 10

Matter and memory, 12

Mayer, Willy, 451

Mémoire et reconnaissance, 8

Meredith, J. C., 452

Meyerson, Emile, 453

Mitchell, A., 194

Moisant, Xavier, 128, 145

Momigliano, Attilio, 238

Mondain, G., 195

Moore, A. W., 455

Moore, Charles L., 456

Morgan, C. Lloyd, 457

Mories, A. S., 458

Morselli, E., 112

Muirhead, J. H., 343

Muller, A., 278

Müller, Ernst, 459

Muller, Jean, 344

Müller-Freienfels, Richard, 279

Neve, Paul, 460, 461

Noël, L., 166

Notes sur les origines psychologiques de notre croyance à la loi de causalité, 18

Notice sur la vie et les œuvres de M. Félix Ravaisson-Mollien, 37, 53

Overstreet, Harry Allen, 462

Palante, Georges, 346

Palmer, William Scott, 196, 239, 240

Parallélisme psycho-physique et la métaphysique positive, 20

Paralogisme psycho-physiologique, 42

Parodi, D., 119, 197

Paulhan, Fr., 113

Peleger, André, 463

Pègues, T. M., 198

Perception du changement, 84

Perception et matière, 9

Perry, Ralph Barton, 347

Petrone, Igino, 114,

Piat, Clodius, 199

Pillon, F., 94, 104, 120, 200

Pilszecker, A., 105

Pitkin, Walter B., 280

Place et le caractère de la philosophie dans l'enseignement secondaire, 31

Poulton, E. B., 465

Pradines, Maurice, 281

Prager, Hans, 282, 466

Prezzolini, Guiseppe, 38, 241, 283

Prins, Adolphe, 167

Prout, F. R., 469

Quid Aristoteles de loco senserit, 3a

Radiations, N., 36

Rageot, Gaston, 146, 147, 168, 201

Rapport sur la fondation Carnot, 23, 38

